

AN EXPERIMENT IN CONSERVATIVE REVISION

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HEBREWS

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THE EPISTLE TO THE
HEBREWS

AN EXPERIMENT IN CONSERVATIVE REVISION

BY TWO CLERKS

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This revision of A.V. is intended to be strictly conservative. Alterations are made only where mistranslation or needless ambiguity or considerations of text appear to call for them. Further, as a general principle, changes are made most sparingly in the most familiar passages. At this late hour, when the revision of King James has won for itself acceptance with the whole English-speaking race, we are convinced that if changes are to be made in what have become 'household words,' they must be such as will generally escape the untrained reader's notice. Happily it is the best known passages that least require alteration. In regard to the rest we have not bound ourselves by any rules. Aorists, wherever they come, are treated on their merits; and we have allowed ourselves much liberty in the rendering of any given Greek word. The punctuation has been freely modified, and so has the use of italics. It is only irritating to have 'is' or 'are' printed in italics, when they are not expressed in the Greek, because it is not Greek usage so to do.

A.

B.

THE EPISTLE TO THE HEBREWS.

CHAPTER I.

¹ *Christ in these last times coming to us from the Father, 4 is preferred above the angels, both in person and office.*

GOD, who at sundry times and in divers Ap.
manners spake in time past unto the
fathers by the prophets,

² Hath in these last days spoken unto us ¹by ¹ or, *in a Son*
a SON, whom he hath appointed heir of all
things, by whom also he made the worlds ;

³ Who being the ²brightness of his glory, and ² or,
the express image of his ³substance, and ⁴up- ³ or, *effulgence*
holding all things by the word of his power, ⁴ or, *essence*
when he had by himself purged our sins, sat
down on the right hand of the Majesty on high ;

⁴ Being made so much better than the angels,
as he hath by inheritance obtained a more
excellent name than they.

⁵ For unto which of the angels said he at
any time, Thou art my Son, this day have I
begotten thee ? And again, I will be to him a
Father, and he shall be to me a Son ?

⁶ And again, when he bringeth in the first-
begotten into the world, he saith, And let all
the angels of God worship him.

⁷ And of the angels he saith, Who maketh
his angels spirits, and his ministers a flame of
fire.

v. 3. Lit. '*when he had achieved a purifying of our sins.*'

v. 6. Perhaps the original means '*again, as to when he shall bring*'....

8 But of the Son *he saith*, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

¹ or, *didst lay* 10 And, Thou, Lord, in the beginning ¹hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 To which of the angels said he at any time, Sit thou on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

CHAPTER II.

¹ *We ought to be obedient to Christ Jesus, 5 and that because he vouchsafed to take our nature upon him, 14 as it was necessary.*

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we fall away.

2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward;

² or, *so great a salvation*

3 How shall we escape, if we neglect ²so great salvation; which at the first was spoken by the

i. 14. Lit. '*sent forth to minister, for their sakes, who*'....

ii. 2. '*by angels*' perhaps should be '*with angels*,' referring to the presence of angels at the giving of the Law; cf. Gal. iii. 19.

Lord, and ¹was confirmed unto us by them that heard him ;

¹ that is, came unchanged to us

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and ²gifts of the Holy Ghost, according to his will ?

² or, *givings* (lit. *impartings*)

5 For ³unto the angels hath he not put in subjection the world to come, whereof we speak.

³ or, *not unto angels did he put in subjection the world to come.* Ap.

6 But one in a certain place has testified, saying, What is man, that thou art mindful of him ? or the son of man, that thou visitest him ?

7 Thou madest him a little lower than the angels ; thou crownedst him with glory and honour, and didst set him over the works of thy hands :

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

9 But we see JESUS, who was made a little lower than the angels, because of the suffering of death crowned with glory and honour ; that he by the grace of God should have tasted death for every man.

Ap.

10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the ⁴captain of their salvation perfect through sufferings.

⁴ or, *author*

11 For both he that sanctifieth and they who are sanctified are all of One : for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the congregation will I sing praise unto thee.

v. 9. The meaning seems to be that so the death he had died might avail for every man.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part in the same; that through death he might destroy him that had the power over death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

¹ or,
doth he aid

16 For verily ¹he taketh not angels for his, but he taketh the seed of Abraham.

² or, *sure*

17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and ²faithful high priest in things pertaining to God, to make reconciliation for the sins of the People.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

CHAPTER III.

¹ *Christ is more worthy than Moses, 7 therefore if we believe not in him, we shall be more worthy punishment than hard-hearted Israel.*

³ that is,
contemplate
⁴ i.e., *whom*
we profess

WHEREFORE, holy brethren, partakers of the heavenly calling, ³consider the Apostle and High Priest ⁴of our profession, Christ Jesus;

⁵ or,
is faithful

2 Who ⁵was faithful to him that appointed him, as also Moses was faithful in all his house.

3 For he is accounted worthy of more glory than Moses, in as much as he who hath builded the house hath more honour than the house.

4 For every house is builded by some one ; but he that built all things is God.

5 And Moses verily was faithful in all His house, as a servant, for a testimony of those things which were to be spoken after ;

6 But Christ as a son over his own house ; whose house are we, if we hold fast the confidence and the rejoicing of the Hope firm unto the end.

7 Wherefore, as the Holy Ghost saith, To day if ye shall hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness :

9 Where your fathers tempted me, proved me, and saw my works forty years :

10 Wherefore I was grieved with that generation, and said, They do alway err in their heart ; and they have not known my ways.

11 As I sware in my wrath, They shall not enter into my rest.

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day ; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold ¹the beginning of our confidence stedfast unto the end ;

¹ i.e., the confidence with which we began

15 Whilst it is said, To day if ye shall hear his voice, harden not your hearts, as in the provocation.

16 For who, when they had heard, did provoke ? was it not all that came out of Egypt by Moses ?

v. 5. In the faithful ministry of Moses is foreshadowed the work of Christ.

17 And with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that were disobedient?

19 So we see that they could not enter in because of unbelief.

CHAPTER IV.

1 The rest of Christians is attained by faith. 12 The power of God's word. 14 By our high priest Jesus the Son of God, subject to infirmities, but not sin, 16 we must and may go boldly to the throne of grace.

LET us therefore fear, lest, a promise being left of entering into his rest, any of you should seem to have come short of it.

Ap.

2 For unto us was a gospel preached, as well as unto them: but the word preached did not profit them, not being wrought by faith into them that heard it.

¹ that is,
when the
world was
founded

3 For we which have believed do enter into his rest, as he said, As I have sworn in my wrath, They shall not enter into my rest: although the works were finished ¹from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5 And in this place again, They shall not enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

iv. 3. The rest began when creation was ended, but Israel (through disobedience) was excluded from it.

7 Again, he ¹limiteth a certain day, saying in David, ²after so long a time, To day; as it is said, To day if ye shall hear his voice, harden not your hearts.

¹ i.e. *appoint*

² or, *so long a time after*

8 For if Joshua had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a ³rest to the people of God.

³ or, *sabbath rest*

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God is living, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and ⁴is a discerner of the thoughts and intents of the heart.

⁴ or, *is apt to discern the thoughts*

13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, ⁵that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

⁵ or, *that hath passed through the heavens*

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

16 Let us therefore ⁶come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

⁶ or, *boldly draw near* (as in the Psalms)

CHAPTER V.

¹ *The authority and honour of our Saviour's priesthood.*

¹¹ *Negligence in the knowledge thereof is reprov'd.*

FOR every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins :

² Who can have compassion on the ignorant and erring ; for that he himself also is compassed with infirmity.

³ And by reason hereof he ought, as for the People, so also for himself, to make offering for sins.

⁴ And no man taketh this honour unto himself, but ¹he that is called of God, as was Aaron.

¹ or, at the
call of God
² or,
magnified

⁵ So also Christ ²glorified not himself to be made an high priest ; but He that said unto him, Thou art my Son, to day have I begotten thee.

⁶ As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

⁷ Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to ³save him from death, and was heard for his godly fear ;

³ or, release

⁸ Though he was a Son, yet learned he obedience by the things which he suffered ;

⁹ And being made perfect, he became the author of eternal salvation unto all them that obey him ;

⁴ or, Hailed
of God

¹⁰ ⁴Called of God an high priest after the order of Melchisedec.

¹¹ Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when (for the time) ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of ¹strong meat.

¹ or,
solid food

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

CHAPTER VI.

1 He exhorteth not to fall back from the faith, 11 but to be stedfast, 12 diligent, and patient to wait upon God, 13 because God is most sure in his promise.

THEREFORE leaving the ²principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God,

² that is,
rudiments

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers ³of the world to come;

³ that is, of
the New Age
initiated by
Christ

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

7 For the earth which drinketh in the rain

that cometh oft upon it, and bringeth forth herbs meet for them for whom it is dressed, receiveth blessing from God :

8 But that which beareth thorns and briers is rejected, and is nigh unto cursing ; whose end is to be burned.

9 But, beloved, we are persuaded better things of you, and things nearer to salvation, though we thus speak.

10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and yet do minister.

11 And we desire that every one of you do shew the same diligence in the full assurance of hope unto the end :

12 That ye be not slothful, but followers of them who through faith and ¹patience inherit the promises.

¹ or, long
suffering

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 (And so, after he had patiently endured, he obtained the promise.)

16 For men verily swear by the greater : and an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, ²confirmed it with an oath :

² lit.
mediated
(i.e. inter-
vened) with
an oath

18 That by two immutable things, in which it was impossible for God to lie, we might have

v. 16. i.e. in a dispute an oath is final and settles the matter.

a strong consolation, who have fled for refuge to lay hold upon the hope set before us :

19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and entering into that within the veil ;

20 Whither the forerunner is for us entered, even Jesus, made an High priest for ever after the order of Melchisedec.

CHAPTER VII.

¹ *Christ Jesus is a priest after the order of Melchisedec, 11 and so, far more excellent than the priests of Aaron's order.*

FOR this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him ;

2 To whom also Abraham gave a tenth part of all ; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace ;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life ; ¹but made like unto the Son of God ; abideth a priest ²continually.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave a tithe of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they be come out of the loins of Abraham :

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

¹ or,
*but wholly
likened to*
² or, *for ever*

¹ or,
the greater

7 And without all contradiction the less is blessed of ¹the better.

8 And here men that die receive tithes ; but there he, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the People received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron ?

12 (For the priesthood being changed, there is made of necessity a change also of the law.)

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Lord sprang out of Judah ; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet more abundantly plain, if after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life ;

17 For he testifieth, Thou art a priest for ever, after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope doth ; by the which we draw nigh unto God.

20 And in as much as it was not without an oath,

21 (For those priests were made without an oath ; but this with an oath, by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec :)

22 By so much was Jesus made a surety of a better covenant.

23 Moreover they truly were many priests, because they were not suffered to continue by reason of death :

24 But He, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, holy, harmless, undefiled, separate from sinners, and made higher than the heavens ;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the People's : for this he did once for all, when he offered up himself.

28 For the law maketh men high priests which have infirmity ; but the word of the oath, which came after the law, made the Son High priest, who is perfected for ever.

v. 22. The rendering '*covenant*' occurs in the Genevan alone of the better known early versions.

v. 24. the word '*unchangeable*' might mean '*inviolable*,' or (possibly) '*which is always his*.'

v. 27. '*Needeth not daily*' because His office (unlike that of the High Priests of earth) is *daily* exercised.

v. 28. '*consecrated*' first appears in A.V. : it does not suit the context.

CHAPTER VIII.

¹ *By the eternal priesthood of Christ the Levitical priesthood of Aaron is abolished.* ⁷ *And the temporal covenant with the fathers, by the eternal covenant of the gospel.*

¹ or, *pith* (as in Tyndall)
² or, *as is set*

NOW of the things which we are saying this is the ¹sum: We have such an high priest, ²who is set on the right hand of the throne of the Majesty in the heavens;

² A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

³ For every high priest is appointed to offer gifts and sacrifices: wherefore it is of necessity that He have somewhat also to offer.

⁴ For if he were on earth, he would not be a priest, seeing that there are priests that offer gifts according to the law:

³ or,
construct
(lit. *execute*)

⁵ Who serve the copy and shadow of the heavenly things, as Moses was admonished of God when he was about to ³make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

⁶ But now hath he obtained a more excellent ministry, in so much as He is also the mediator of a better covenant, which was established upon better promises.

⁷ For if that first *covenant* had been faultless, then should no place have been sought for a second.

⁴ or, *them*
Ap.

⁵ lit. *over the house*

⁸ For finding fault with ⁴it, he saith, Behold, the days come, saith the Lord, when I will make a new covenant ⁵with the house of Israel and with the house of Judah:

⁹ Not according to the covenant that I made with their fathers in the day when I took them

by the hand to lead them out of the land of Egypt ; for they continued not in my covenant, and I regarded them not, saith the Lord.

10 This is the covenant that I will make with the house of Israel ¹after those days, saith the Lord ; I will put my laws into their mind, and write them upon their hearts : and I will be their God, and they shall be my People :

¹ or, in the
after days

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord : for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he ²saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

² lit.
speaketh
of a new

CHAPTER IX.

¹ *The description of the rites and bloody sacrifices of the law, 11 far inferior to the dignity and perfection of the blood and sacrifice of Christ.*

NOW verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made ; the outer, wherein was the candlestick, and the table, and the shewbread ; which is called the holy place.

3 And after the second veil, the tabernacle which is called the Holiest of all,

4 With the golden altar of incense and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant ;

5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the outer tabernacle, accomplishing their services;

7 But into the inner the high priest alone once every year, not without blood, which he offered for himself, and for the ¹errors of the people:

¹ lit. *sins of ignorance*

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure pointing to the present time, by which were offered gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only in meats and drinks, and divers washings; carnal ordinances, imposed until the time of reformation.

11 But Christ being come an high priest of ²good things to be, with a greater and more perfect tabernacle, not made with hands, that is to say, not of this ³creation;

² or, *good things come*
(the reading of other early copies)

³ or, *universe*

Ap.

12 Neither with the blood of goats and calves, but with his own blood he entered in once into the holy place, obtaining eternal redemption *for us*.

13 For if the blood of bulls and of goats, (and the ashes of an heifer sprinkling the unclean,) sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself

v. 6 ff. Throughout this section the original has the present tense, as though the Tabernacle were still existing, when the letter was written.

without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the new ¹covenant, that by means of a death, (for the redemption of the transgressions that were under the first covenant,) they which are called might receive the promise of eternal inheritance. Ap. ¹ The same word is used in the Greek for 'covenant' and 'testament'

16 For where a covenant is, there must also of necessity be presented the death of him that made it. Ap.

17 For a covenant is of force after men are dead; it is of no strength at all, while he that made it liveth.

18 Whereupon neither was the first covenant ²made without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, ² lit. *inaugurated*

20 Saying, This is the blood of the covenant which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without ³shedding of blood is no remission. ³ lit. *blood outpouring*

23 It was therefore necessary that the copies of the things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into holy places made with hands, *which are* the figures of the

v. 17. The blood ritual of a Covenant is here taken as symbolising death.

true; but into heaven itself, now to appear in the presence of God for us:

¹ or, to offer himself

25 Nor yet ¹that he should offer himself often, as the high priest entereth into the holy place every year with ²blood of others;

² lit. blood not his own

26 For then must he often have suffered since the foundation of the world: but now once at the consummation of the times hath he appeared to do away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

CHAPTER X.

1 *The weakness of the law sacrifices.* 10 *The sacrifice of Christ's body once offered,* 14 *for ever hath taken away sins.* 19 *An exhortation to hold fast the faith, with patience and thanksgiving.*

FOR the law having a shadow of good things to come, and not the very image of the things, can never with the same sacrifices offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers, once purged, would have no more consciousness of sins.

³ or, reminder (so that the 'consciousness' remains)

3 But in those *sacrifices* there is a ³remembrance of sins made every year.

x. 1. '*the very image of the things,*' that is, the things as they manifest themselves in heaven.

4 For it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me :

6 In burnt offerings and sacrifices for sin thou hadst no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Saying ¹above, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein (which are offered by the law) ;

9 Then saith he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which ²will we are sanctified, through the offering of the body of Jesus Christ once for all. ² or (possibly) *act of will*

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins :

12 But he, after he had offered one sacrifice ³for sins for ever, sat down on the right hand of God ; ³ or, *for sins for ever sat down*

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 Whereof the Holy Ghost also is a witness to us : for after that he had said before,

16 This is the covenant that I will make with them ⁴after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them ; *then he saith,* ⁴ or, *in the after days*

17 And their sins and their iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

¹ or, *the holy place*

19 Having therefore, brethren, boldness to enter into ¹the holiest by means of the blood of Jesus,

Ap.

² lit. *inaugurated*

³ or, *that is to say, the way of his flesh*

20 By the new and living way, which he hath ²made for us through the veil, ³that is to say, his flesh ;

21 And having a great *high* priest over the house of God ;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our hope without wavering ; (for he is faithful that promised ;))

24 And let us consider one another to provoke unto love and to good works :

⁴ or, *Not forsaking our own assembly*

25 ⁴Not forsaking the assembling of ourselves together, as the manner of some is ; but encouraging one another : and so much the more, as ye see the Day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins,

27 But a certain fearful looking for of judgment, and a fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses :

⁶ or, *a common thing*

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, ⁵an unholy thing, and hath done despite unto the Spirit of grace ?

30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions ;

33 Partly, whilst ye were made a gazing-stock both by reproaches and afflictions ; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion on them that were in bonds, and ¹took joyfully the spoiling of your goods, knowing that ye have for yourselves in heaven a better and an enduring substance. ¹ lit. *welcomed*

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of ²patience, that, after ye have done the will of God, ye may receive the promise. ² or, *endurance*

37 For yet a little while and, He that shall come will come, and will not tarry.

38 Now ³the just shall live by faith : but If he draw back, my soul shall have no pleasure in him. ³ or, *the righteous one*

39 Howbeit we are not of them who draw back unto perdition ; but of them that have faith to the saving of the soul.

CHAPTER XI.

- 1 *What faith is.* 6 *Without faith we cannot please God.*
 7 *The worthy fruits thereof in the fathers of old time.*

¹ or,
confidence in

NOW faith is the ¹substance of things hoped for, the evidence of things not seen.

2 It was by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that what is seen was not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

v. 1. That is, faith gives substance to things hoped for; without it they are but dreams.

9 By faith he sojourned in the land of promise, ¹as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise: ¹ or, as in a land not his own

10 For he looked for the city which hath foundations, whose builder and maker is God.

11 Through faith also Sarah herself received Ap. strength to conceive seed, and was delivered of a child although she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and greeted them, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises was ready to offer up his only begotten son,

18 Of whom it was said, In Isaac shall thy seed be called:

19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

¹ Greek,
exodus

22 By faith Joseph, when he died, made mention of the ¹departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of the Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

² or, *affusion*
(not the
regular
word for
'sprinkling')

28 Through faith he kept the passover, and the ²sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not

v. 26. That is, the reproach which on earth ever attaches to God's anointed.

with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the ¹violence of fire, escaped ¹lit.
the edge of the sword, out of weakness were *might of fire*
made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, [were tempted], were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented.

38 (Of whom the world was not worthy.) They wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

CHAPTER XII.

1 *An exhortation to constant faith, patience, and godliness.*

22 *A commendation of the new testament above the old.*

¹ that is,
multitude
² or, all en-
cumbrance

WHEREFORE seeing we also are com-
passed about with so great a ¹cloud of
witnesses, let us lay aside ²every weight, and
the sin which doth so easily beset us, and
let us run with patience the race that is set
before us,

³ or,
perfecter
⁴ or, the faith

2 Looking unto Jesus the author and ³finisher
of ⁴our faith; who for the joy that was set
before him endured the cross, despising the
shame, and is set down at the right hand of
the throne of God.

⁵ some copies
read, against
themselves

3 For consider him that endured such con-
tradiction of sinners ⁵against himself, lest ye
be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving
against sin.

5 And ye have forgotten the exhortation
which speaketh unto you as unto children,
My son, despise not thou the chastening of
the Lord, nor faint when thou art rebuked of
him:

6 For whom the Lord loveth he chasteneth,
and scourgeth every son whom he receiveth.

⁶ or, It is for
chastening
ye endure

7 ⁶If ye endure chastening, God dealeth with
you as with sons; for what son is there whom
his father chasteneth not?

8 But if ye be without chastisement, whereof
all *sons* are partakers, then are ye bastards,
and not sons.

9 We have had fathers of our flesh which
corrected us, and we gave them reverence:
shall we not much rather be in subjection unto
the Father of spirits, and live?

10 For they verily for a few days chastened us as they thought good ; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous : nevertheless afterward it yieldeth the ¹peaceable fruit of righteousness unto them which have been exercised thereby. ¹ that is, *peace bringing*

12 Wherefore lift up the hands which hang down, and the feeble knees ;

13 And make straight paths for your feet, lest that which is lame be turned out of the way ; but let it rather be healed.

14 Follow peace with all men, and ²holiness, without which no man shall see the Lord : ² lit. *sanctification*

15 Looking diligently lest any man fail of the grace of God ; lest any root of bitterness spring up and trouble, and thereby many be defiled ;

16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he wished to inherit the blessing, he was rejected, (for he found no place of repentance,) ^{Ap.} though he sought it carefully with tears.

18 For ye are not come unto *a mount* that could be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words ; which *voice* they that heard intreated that they should not be spoken to any more :

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned :

21 And so terrible was the ³sight, *that* Moses ³ or, *vision* said, I exceedingly fear and quake :)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men ¹made perfect,

¹ i.e. that
have been
made perfect

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, more eloquent than Abel's.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that admonished on earth, much more *shall not we escape*, if we turn away from him that speaketh from heaven :

26 Whose voice then shook the earth : but now he hath promised, saying, Yet once more will I shake not the earth only, but also the heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear :

29 For our God is a consuming fire.

CHAPTER XIII.

1 *Divers admonitions, as to charity, 4 to honest life, 5 to avoid covetousness, 7 to regard God's preachers, 9 to take heed of strange doctrines, 10 to confess Christ, 16 to give alms, 17 to obey governors, 18 to pray for the apostle. 20 The conclusion.*

LET brotherly love continue.

2 Be not forgetful to entertain strangers :

for thereby some have entertained angels un-
awares.

3 Remember them that are in bonds, as
bound with them; and them which suffer ad-
versity, as being yourselves also in the body.

4 Marriage is honourable in all, and the bed ^{Ap.}
undefiled: but whoremongers and adulterers
God will judge.

5 *Let your* life be without covetousness; *and*
be content with such things as ye have: for he
hath said, I will never leave thee, nor forsake
thee.

6 So that we may boldly say, The Lord is my
helper; I will not fear. What shall man do
unto me?

7 Remember them which had the rule over
you, who spake unto you the word of God:
whose faith ¹follow, considering the issue of ^{1 or, copy}
their life. ^{Ap.}

8 Jesus Christ is the same yesterday, and to
day, and for ever.

9 Be not carried away with divers and strange
²doctrines. For it is a good thing that the ^{2 lit.}
heart be established with grace; not with ^{teachings}
meats, which have not profited them that have
been occupied therein.

10 We have an altar, whereof they have no
right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood
is brought into the sanctuary by the high priest
for a sin offering, are burned without the
camp.

12 Wherefore Jesus also, that he might sanc-
tify the People with his own blood, suffered
without the gate.

13 Let us go forth therefore unto him without
the camp, bearing his reproach.

14 For here have we no continuing city, but we seek that to come.

¹ Compare
Hosea xiv. 2,
LXX.

15 By him therefore let us offer up the sacrifice of praise to God continually, that is, ¹the fruit of our lips giving thanks to his name.

16 But to do good and to distribute forget not: for with such sacrifices God is well pleased.

² lit.
are sleepless

17 Obey them that have the rule over you, and submit yourselves: for they ²keep watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that were unprofitable for you.

18 Pray for us: for we trust we have a good conscience in all things, desiring to live honestly.

19 And I beseech you the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

³ or, *every*
good thing
⁴ or, *in us*

21 Make you perfect in ³every good work to do his will, working ⁴in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

22 I beseech you, brethren, suffer the word of exhortation: for I have written unto you in few words.

23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen.

APPENDIX

OF VERY BRIEF NOTES ON SELECTED VERSES.

i. 1. The alteration of the Revisers is discarded in this verse, because examination of usage makes it plain that the second part of the earlier compound adverb has lost all significance. The word does not mean 'by divers portions' but simply 'in many ways.' 'At sundry times' is inaccurate but unobjectionable.

i. 3. The language of this verse is so hallowed by familiar use, that we have refrained from alteration, except in one particular. '*Person*' we felt must go ! It is not the 'Person' but the 'Being' of the Father, which is revealed in the Son. Milton's *effulgence* is tempting, and is a stately and impressive word : but it is not very intelligible to the ordinary reader : and 'brightness' has long usage on its side.

ii. 5. The meaning of this verse is plainly very arguable. On the one hand, τὴν οἰκουμένην τὴν μέλλουσαν, would naturally suggest 'the not yet created world of men' (the world in which man is living here and now). On the other hand, περὶ ἧς λαλοῦμεν would seem to point to a higher and a grander destiny, not realised (or realisable) in this visible order. Τὴν μέλλουσαν (obviously) can either be a future, as viewed from the past, or a future viewed from the present—the 'world that *was* to be,' before Creation ; or, the 'world that *is* to be,' for which redeemed manhood is looking. The sentence can be rendered accordingly either, 'For not unto angels did He put into subjection the world that was to be' (that is, the order He purposed to make) : or, 'Not unto Angels hath He put into subjection the world that is to be, which is our theme.' In the midst of this uncertainty we thought it better to cleave to the old. Probably, the 'all things' of the Psalm suggested (to our writer) far more than its original sense of 'all created things.'

ii. 9. The sense attributed to the words 'made a little lower than the angels for the suffering of death' appeared to us to be incompatible with the Greek. We have therefore boldly changed the punctuation. In the first part of the verse, the writer plainly assigns

the 'madest him a little lower than the angels,' not to 'man' (as in the Psalm), but to JESUS. Τὸν βραχύ τι παρ' ἀγγέλους ἡλαττωμένον is (to his mind) identified with the Incarnate Son. This suggests that the comma should come where we have placed it. The Exaltation to the Right Hand of God, the writer appears to regard as contributing to the death on earth a far larger validity. Although (historically) it befell on an earthly stage, it is invested (thanks to the heavenly sequel) with an element of the eternal. The aorist subjunctive γεύσεται is very difficult. In normal Greek it would mean (of course) 'that he should taste.' But that does not here make sense. One would detect an analogy to other 'non-classical' usages, such as οἱ μὴ ἰδόντες (St John xx. 29), which is apparently equivalent to 'those that *shall not* see (but yet shall believe).'

iv. 2. The divergence of reading here (συγκεκριρασμένους or συγκεκρασμένους) does not really affect the sense. In either case the 'word' is ineffectual, unless 'faith' makes the message and them that receive it one.

viii. 8. The reading here varies between αὐτούς and αὐτοῖς. We have followed the latter, and (possibly with excessive boldness) ventured to take it as *neuter*. The failure lay primarily with the 'Covenant': for it was unduly external. It is true, that there is the statement in v. 9, 'because they continued not in my covenant': but that is rather far off, and (from v. 13) we should gather that the 'old' had been weighed in the balance and found wanting. Αὐτοῖς we assume to cover all the conditions of the case.

The American revisers (it will be remembered) added a margin, 'Some ancient authorities read, *finding fault* with it *he saith unto them*.' This reading testifies to the difficulty felt of old by those who realised that 'it,' not 'them,' is required by the context.

ix. 12. Εὐράμενος is (we hold) an instance of that 'non-classical' use (or rather, of those non-classical usages) of the aorist participle, which are found in the Epistle to the Hebrews and in the Acts (possibly, elsewhere also). The participle, in this case, may be either of the 'extensive' variety, adding a fresh predication (as in v. 10; vi. 19; Acts xvi. 6; Acts xxv. 13) or of the 'coincident' (as in ii. 10). Obviously the Atonement is made (if we follow the ritual of the Great Day of Atonement) *not* when the victim dies, but when the Blood is offered in the Holy Place. Therefore we render, not '*having obtained*,' but '*obtaining*.' To render otherwise appears to us to stultify the whole of the argument.

ix. 15 ff. This passage is probably that to which a critic of a translation of 'Hebrews' would first turn; for the rendering of it presents quite unusual (and virtually insurmountable) difficulties. To take the word *διαθήκη*; it is well-known that it is the 'LXX' equivalent for the word rendered 'covenant' in our O.T.; though in classical Greek *διαθήκη* is not the term employed (except very rarely) for an agreement between two contracting parties. Indeed, that is why it was chosen (in all probability) by the Greek translators of O.T., because they realised that God's 'covenant' is not, strictly speaking, a 'covenant' at all, but a 'promise made on conditions.' Also, it is well-known, that in contemporary Greek *διαθήκη* (literally, 'disposition') was regularly employed for a 'testamentary disposition,' or 'will.' Hence in regard to the word in Heb. ix. 15—20, there are who would render 'testament' throughout; also, who would render 'covenant' throughout; and lastly folks who believe in an 'amphiboly.' There is, in fact, a good deal to be urged in favour of this last view: but *in translation* it is impossible; because *there is no English word possessed of the same two meanings*. English versions except the Genevan (a notable exception) keep 'Testament' all through. This (presumably) is due to 'Vulgate' influence. The Genevan uses both renderings, thus effectually obscuring the fact that the original exhibits only one term. Luther's German is as our early English versions. The fundamental objection to this is that it dissociates the passage from O.T. Scripture. On the other hand, it will be argued, that *v. 17* makes 'will' (or 'testament'), at least for that verse, inevitable. But it is not really so inevitable as our English '*after men are dead*' would imply. That can hardly be regarded as a fair rendering of *ἐπὶ νεκροῖς*. Literally it must mean 'over dead bodies' or 'over the dead.' Now that plainly might be taken as equivalent to 'where a dead man is.' But it is quite conceivable, that our writer regards the 'blood ritual' attending a Covenant as somehow mystically 'presenting' death. That is to say, he appears to regard the blood rite as implying that, so far as the given agreement is concerned, the contracting parties *are* dead—unable, that is, to undo, what once has been solemnly done. In *v. 16* (it must be remembered) we are confronted with unique phraseology; viz. *θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου*. This *φέρεισθαι* is unexampled. All we can say of it is, that here (as possibly elsewhere) the writer uses a simple verb, when one would have looked for a compound. Had it been *προφέρεισθαι* or (possibly) *εἰσφέρεισθαι*, we should have known where we stood. As it is, we can only conjecture what he intended. It only remains to state that, for

the reasons indicated, if one rendering must be taken, 'covenant' seems to us to have better claims than 'testament.' Many however will not agree.

x. 20. Ancient interpreters regarded 'the flesh' of Christ as the 'veil.' But this plainly introduces a new and puzzling conception. One is sorely tempted to regard the words '*that is to say, his flesh*,' as being a later 'gloss' which has crept into the text. Yet again, if the 'flesh' (of Christ) be identified with the 'new way,' it is not very easy to see what thought was in the writer's mind. The 'veil' (in any case) is what 'separates' us from God, not what gives us access to Him. It is not a 'door,' but a 'closed door'—a very different thing. That Christ is 'the Way' is (of course) familiar teaching; therefore in this place His Incarnation may be regarded as the '*new and living way*.' But the whole passage obviously would be more intelligible without it. Only (it may well be urged) we are dealing with a mystical writer, whose primary aim is not intelligibility.

xi. 11. The way in which the name *Sarah* is introduced suggests that, somehow or other, 'faith' is attributed to her. If so, the writer refers to (an unknown) Jewish tradition. The dative becomes (in that case) merely a natural correction. With our rendering, 'εἰς καταβολὴν σπέρματος' is open to objection, because it seems to point to the male, rather than the female, as agent. Moreover we have the ἀφ' ἐνός, of the very next verse, referring to the Patriarch himself. Still the balance of probability remains, in our opinion, on the side of the traditional rendering.

xii. 17. 'When he would have inherited' appears to us to convey the wrong sense to a modern reader: therefore we have altered it. 'For he found no place of repentance' seems to refer (parenthetically) to Esau. The American revisers took it to mean 'for he found no place for a change of mind *in his father*.' That surely is too far fetched. What Esau painfully 'sought,' but could not attain, was the 'blessing' he had thrown away (as the story in Genesis indicates).

xiii. 4. Here there is a good deal to be said (on the strength of the undoubted rendering in the following verse) for '*let...be*,' in place of '*is*.' But, if that construction be followed, 'among all' should rather be 'everywhere.' '*Let marriage be in honour everywhere*.' The latter part of the sentence well might mean '*and the bed, so it be undefiled*.' Presumably that is what King James' translators thought. The distinction between γάρ and δέ (in the following verses) is really

less than might appear. Γάρ would mean little more than 'you know': δέ would best be kept unrendered.

xiii. 7. From the way in which the ἡγούμενοι are mentioned, we should gather they are dead. The convenient classical use of an adverb of time, such as πρίν or τότε, with participles is unhappily extinct (or, on the way to extinction) in the later Greek. From the curious concluding phrase it seems highly likely that they had died the martyr's death. ('James the brother of the Lord' may well have been one of them.)

These brief notes are only intended to indicate to Scholars the grounds on which we have chosen particular renderings. They are no part of the real work.

B.